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Problems of Youth

MOST REV. BERNARD J. SHEIL, D.D.

Address given to the Youth Institute, conducted in Washington, D. C., during the week of June 21, 1936, under the auspices of the National Council of Catholic Women, as issued by the N. C. W. C. News Service.

IT was rather peculiar this morning on arriving at the hotel that the first one I should meet was an old friend who, in years past, was a warden at the prison to which I was then attached as chaplain. Pagan though he is, I do not know of any man who has had such a remarkable appreciation of the value of religion. It was at a time when in that institution alone there were over 5,000 criminals, among whom were 150 murderers. It seems rather a coincidence that as I was coming here in the interest particularly of our youth I should come across one who reaps the results of youth's neglect and meet also those who have contact with youth and who inspire them in the end to come out real men and women.

Consequently, in order that we might understand fully the entire question I think it ought to be well defined that there is a great difference between a movement and an organization. A movement has always seemed to me to be something undisciplined, unorganized, without common objective, without a common mind. An organization means a well-disciplined group or band, with a common mind, striving for one objective, and that objective in every instance in work among our Catholic youth must be "All things for Christ and Christ Alone."

NEED OF WISE GUIDANCE

There is no doubt that youth has its problems, but let it be clearly understood that youth is not a problem. Youth is a joy. Youth has given us a tremendous task, a precious trust. The children of the depression sleeping on park benches, children of the slums and the street corners where gangsters are bred, greeting criminals outside the law, with little or no instruction from the parish church, are indeed

the ones who need wise guidance and leadership. But the problems of youth are not confined to children of the slums. The children of the wealthy, brought up in surroundings of selfishness, must be taught to share the excess privileges with those less fortunate. The children of divorced couples, the child of the limited family, bred in an atmosphere of deplorable self-satisfaction, must be given the opportunities of eternity.

The Catholic Youth Organization reaches to the rich and poor alike. The teaching of religion is not enough to lift boys and girls from the atmospheres in which they are living. It is the pressing duty of Catholic laywomen to provide proper homes and surroundings and playgrounds for our underprivileged youngsters. It is all very well for us to say that through the parish church comes the announcement of the gathering of young people. They are the ones who can be trained in that great heart of leadership for Christ. But on the fringes are great crowds. A survey of the Archdiocese of Chicago was made in which it was found that nearly 8,000 boys and girls were meeting in non-Catholic churches and under non-Catholic influence. The CYO was initiated to bring these children to the Church.

GUIDED RECREATION

This took the youngsters of the parochial and public schools, bringing them closer together, enabling the Sisters to come in contact with the public school boys particularly. There were thousands of boys and girls who had no place to play. It seems so ridiculous when we know that boys and girls have to play, and we have every facility for guided recreation, and we say we have no time for them, and wonder why they turn bad, why they are weaned away from the Church and lose contact with the priest. They have a right to happiness, these poor, as well as the children of ordinary circumstances, and the rich. This is particularly true of the children of congested areas. They have only the street, the gutter. Who will keep them from insidious influences? They feel everything and everyone is against them. They feel that no one understands them. Consequently, they seek the easiest way to get money, to make a living by means of the gun and the racket.

The first problem of the CYO was how to get hold of

them. There was only one way. Why not utilize the sporting pages of the daily newspapers? Most sports were not news to them, track and field, basketball were no longer news. Anything that meant conflict would be news to them. Boxing was the logical thing. Instead of being brutalizing and debasing, as many think, boxing turned into an amazing piece of work. It brought discipline and order, standards of partnership, with a strictly religious program as the underlying motif. At first there were only 2,000 boys, but they became apostles of good example. If you can bring boys who have certain ideals and who make use of them in their particular line of sport, what a difference it makes. Besides, the training was excellent. It curtailed smoking and drinking. Every morning these boys would have to get up early to do road work. It developed individuality, because boxing is a sport that breeds individuality. It brought out a sense of humility, backwardness, and shyness that was amusing.

SOCIAL SERVICE PROGRAM

Because of these 2,000 boys we were able to make progress in other fields. A great problem of social service was launched consisting of medical and dental attention, hotels for transients which every year cater to boys from virtually every State in the Union. Clothing was provided. We never give a boy cast-off clothes. One thing that a boy takes pride in is his appearance. We see that a boy has one good suit. Last year 50,000 boys were taken care of by our medical and dental service. Seven hotels for transients took care of three or four thousand, each boy being kept two or three days. If they wish to stay permanently we have thirteen occupational schools where we train boys to be chefs, bookkeepers, mechanics, printers, and so forth. All these things stimulate morale and responsibility.

We have one hotel for parolees from the penitentiary. They are taught mechanics in motorized units. They are paid a salary, given food and clothing. Jobs are obtained after one year of study. 150 boys obtained jobs last year. They averaged from \$15 to \$37.50 a week. One boy who had been in the penitentiary ten years received a job. Hence it is not merely a matter of athletics. 700 boys on scholarships are going to schools and universities, all paid for by the CYO. One bill alone was \$5,000 for one high school.

We now have a school of our own that is fully accredited. We have 150 applicants who want to make up credits this summer.

A radio contest was held this year in which 1,000 applicants passed tests. A four-year scholarship was awarded. An aviation school is maintained. A special investigator is sent out so that the poorest of the poor who can pass the entrance tests are given an opportunity. There are 150 boys in the school. Courses are given in aviation, ground work, mechanics, radio, and television. A graduate course is being established this year.

THREE MILLION MEALS

Every year 3,000,000 meals are given. Boys numbering 3,000 are clothed. There are 700 boys attending school. Employment is opened up. There are 35,000 children in vacation schools. Children are gathered in from public parks. It costs \$1.00 a child in the vacation school, making our expenditure \$35,000. A survey shows that 2,508 families were not attending church in one area. These families have been contacted.

A great work is carried on among the girls. Through the Diocesan Council of Catholic Women classes are held in languages, dramatics, sewing, cooking, and organized recreational training. We have likewise dormitories where a girl coming into the city may stay for a day or two. We have dormitories and reading rooms where girls are taken care of at \$8 a week, for two meals a day and room.

Again I repeat that youth is not a problem. We are making problems for them; we are surrounding them with problems. They want to be led; they want guidance; they are not going to fail you; they are going to be responsible if they get your understanding, sympathy, and help.

Youth and Racial Attitude

FRANCIS S. MOSELEY

Reprinted from the Interracial Review in the issue of July, 1936.

IT is well to consider how a civilization is perpetuated, about the manner of its maintenance and the conservation of its customs. All its rules and taboos, institutions and monuments, courtesies and prejudices, must be handed down the long corridors of time, changing charily at each transmission, but through them all, bearing along its own secret stamp of uniqueness.

How is it, for example, that after the lapse of a hundred years, during which time scarcely a man has lived to bridge the gap, England is still England and the British are still British? Shakespeare would have little difficulty in adapting himself completely to the English country life of today and even the Saxon kings would doubtless recognize their twentieth century descendants. A civilization is like an old house, so old that it retains no tack or timber of the original structure, yet, for all the repairs, holds its pristine architectural genius still. It is like the human body, all the living parts of which are periodically completely replaced without any change in the enduring personality which resides in it. The form persists while the matter departs.

And yet a civilization does evolve. The England of today, if it is the same as the England of the Saxon kings, is also different. The Norman Conquest changed it; the Church in the Middle Ages changed it; the Protestant Revolt, the Industrial Revolution, a thousand things before and since have changed it. But changes, if they are to be real changes and not passing fads, must be crystallized into a civilization and into its culture. How is their permanence effected?

The answer to these questions is a simple one. The answer is youth. Youth is the arbiter of how much of a civilization shall endure. Only the qualities of a culture which the young generation selects and deems worthy of continuance are passed on by it when it also shall have be-

come old. If any one generation in the history of any race could have the unexampled foresight, the courage and daring intelligence to submit its cultural heritage to a thorough examination before transmitting it, and were to make a wise selection only of desirable elements, what a progeny it would give to the world! It is the facination of this ideal which guides or rather, misguides, the present-day eugenicist, who, like everybody else, wants to improve the race. He thinks that you can improve humanity by decimating humans; he never realizes that it is a matter of improving traditions. The Church has seen the same vision and in every country and whenever possible has striven to impress the Christian form on the culture of any people which have fallen under its influence, constantly dominating and eliminating pagan and barbaric elements and substituting its own.

Now, race prejudice is most assuredly an element of what we may call the American culture or civilization, or quasi-culture, or pseudo-civilization, whichever you prefer. It should be called a cultural trait rather than a human trait because cultural traits are historical accidents and human traits are not. Love and laughter are not cultural traits because they are potentially innate in the human spirit itself; chivalry and shibboleths are cultural traits because they are only occasional, provincial products of the human spirit. Since race prejudice is not natural and innate but accidental and acquired, it is something which, if it is to persist, must be transmitted along with the sum total, the good and bad, of our American culture. Now what we acquire by inheritance, we may freely accept or reject; it is the right of every heir to disinherit himself. Thus, as it is youth which is the heir to the tainted heritage of race hatred, it is youth which must reject its odious patrimony.

Now, more opportunely than ever before, may the repudiation be made. In the first place, never before in history has youth or the movements which youth initiates had so attentive a reception. Witness the sensation the Veterans of Future Wars have created. Consider the fact that Communism in the United States has been propagated largely through organized youth movements.

Among Catholics, an analogous condition obtains. Catholic Action continues to go forward apace, attracting for the most part, those who have been receiving their education dur-

ing its recent resurgence—Catholic youth. Specifically, we have the Federation of Catholic Alumni, the Evidence Guilds, the Catholic Youth Organization, etc., etc., inspired and carried on mainly by the generation now reaching its prime.

But there is a circumstance which, before everything else, commends itself to the judgment of the present writer as a most convincing indication that the time is more than ripe for Catholic youth to bring its enormous potential influence to bear upon setting up a sane racial equilibrium for the future. It is the simple fact that we have, in our Catholic college alumni and alumnae, a larger body of individuals trained in a systematic, practical and well-reasoned philosophy than any other group has ever been able to boast in the history of the world. Every Catholic College graduate is, presumably, at any rate, well equipped in the philosophy of the School. Very few non-Catholic college graduates are equipped in *any* philosophy.

What Huxley said in his day is true in ours: "... The Scholastic Philosophy is a wonderful monument of the patience and ingenuity with which the human mind toils to build up a logically consistent theory of the Universe. . . . And that philosophy is by no means dead and buried as many vainly suppose. On the contrary, numbers of men of no mean learning and accomplishment, and sometimes of rare power and subtlety of thought, hold by it as the best theory of things which has yet been stated. And what is still more remarkable, men who speak the language of modern philosophy, nevertheless think the thoughts of the Schoolmen."

We have, of course, heard so often that Scholastic philosophy holds the answer to all the important moral, psychological, cosmological, social and economic problems of the world, and we have seen so little of experimental proof that it is true, that we are prone to look upon it as a wishful aphorism with which Catholics like to console themselves. It is nevertheless true that the world-view of the School, as well as being a perennial system, an intellectual system, an objective, evidential system, is also, above every other system of thought, *universal*: universal because it is not the product of any race, class or group, but the expression of human reason and therefore everywhere the same. This philosophy, therefore, since it is in no wise racial, is emi-

nently applicable to problems of race; and since it does not differ wherever found, its different adherents may apply it in concert, in a united fashion of which no other thought is capable.

That Scholastic philosophy, particularly in its psychological and ethical phases, has not been put to work on problems of race, as behaviorism, for example, as pragmatism, as exaggerated "scientism" have, is, of a certainty, somebody's fault. It is a sin of omission which, if it does not cry to heaven, cries at any rate to civilization and to culture for vengeance. Let us, tentatively, divide the blame. Have our Catholic professors of philosophy, perhaps, been giving too formalized instruction, keeping too near the "eternal principles," and fearing to specialize over-much in one or the other of Scholasticism's countless ramifications, lapsed into the other extreme of neglecting adequate modern exemplification of its principles? Have Catholic students, too, perhaps, been negligent in failing to rethink their philosophy in terms of their individual social position and in omitting to *live* its economic and social precepts?

In either case, or in both, let us have, in the name of culture, in the name of Catholic culture, and in the name of youth, a speedy reform.

Is Parole Wrong?

LAWRENCE LUCEY

Reprinted from the Sign in the issue of June, 1936.

CRIMINALS are not like stubborn children who disobey their parents without a reason and seem to take pleasure in doing something solely because their parents told them to do the opposite. Criminals do not commit crime just to spite the government, or society or some other abstraction. Sane criminals are moved by their reason. Crime has a cause. If people are irreligious, poverty stricken, uneducated, live in delinquency areas, are mentally defective, or plagued with other ills, they will resort to crime. Crime is a sounding board that echoes the social ills of a nation.

Parole rests on the philosophical notion that man has a free will and can choose to avoid crime. It does not accept crime as inevitable for a particular human being, it believes that he can better himself if granted the opportunity. Parole believes, as did Christ on the cross when He turned to the criminal at His side and promised him paradise, that there is some good in every criminal which if brought to the surface will lead to his reformation.

It is the purpose of parole to cure the ills which caused a prisoner to commit crime and restore him to society in a rehabilitated condition. Parole is supposed to cure a person of crime like a hospital cures him of disease. It is a radical departure from the theories of crime treatment which had preceded it. It is comparatively new, and like every new idea it has had to meet much criticism from conservatives who seem to believe that anything new cannot be of much value. Henry Ford, the Wright brothers and Edison were all considered to be mentally unbalanced when they first began tinkering with the automobile, the airplane and electricity.

To be eligible for parole a person convicted of a crime must first receive an indeterminate sentence. If a criminal is sentenced to ten years in prison without any allowance being made for good behavior, he cannot be paroled. The period of parole is that part of a sentence which a criminal spends outside prison under the supervision of a parole officer. By giving a criminal an indeterminate sentence the judge in effect says: The longest period you will spend in prison is ten years (or whatever the maximum sentence may be). If you can prove to the authorities at the prison and the parole board that you have learned your lesson sooner than that time, they will release you conditionally. You will be placed under the supervision of a parole officer until the whole of your sentence expires. However, if you misbehave while you are on parole the officer will return you to prison, and you will have to serve your full sentence with no allowance being made for the period that you spent on parole.

The theory of parole is summarized by the Prison Association of New York accordingly:

1. That the prisoner ordinarily arrives at a period of his imprisonment when further incarceration will be of less

service to him and to the State as a reformative measure than a like period passed in liberty under parole supervision.

2. That in the determination of the proper time at which to admit the prisoner to parole an exhaustive and painstaking study will be made of the individual case, in order that the right of society to be protected, and the right of the prisoner to rehabilitate himself, may be preserved.

3. That the supervision of prisoners while on parole shall be conducted thoroughly, and with efficiency and sympathy.

The big thing that critics of parole forget is that unless a criminal is sentenced to life imprisonment, which very few criminals are, he must at some time be released from prison. If these people are released without being supervised and helped by some one it is only natural that they will immediately return to their old life. If a man leaves prison without a job, returns to his criminal companions, finds himself penniless and in need of the necessities of life, he will make a livelihood for himself by the only means at hand which is crime.

Parole tries to bridge the gap between prison and freedom. It seeks to re-introduce a criminal to freedom by degrees, as the parole officer aside from helping the convict also represents a threat—a threat that he will be returned to prison without a trial unless he lives up to the laws of society and the rules of the Parole Board.

In establishing certain periods of imprisonment as the punishment for the commission of particular crimes, and having the term of incarceration vary with the seriousness of the crime, the law makes the punishment fit the crime and takes no account of the individual who has committed the crime. In one State, say New York, the punishment for robbery is the same for everyone who commits this crime in that State. The crime of petit larceny also has a uniform sentence which is less than that for robbery. This method of suiting the punishment to the criminal act is unjust. Punishment should be adapted to the individual who commits the crime, and by means of the indeterminate sentence and parole the rigidity of the law can be overcome.

Take as an example the case of two men who are caught after stealing an auto. One of them is a callow youth who

never before resorted to crime and was led into this theft by the promptings of his companion. The other is a hardened criminal whose life has been warped, whose conscience has been dulled by every known vice and crime. Ordinarily both of these men would receive the same sentence. However, when the Parole Board examines the lives of these men it will find that one can be readily reformed while the other appears to be hopeless. One can be released at the end of the minimum sentence and placed on parole, while the other can be kept in prison until the maximum sentence has been served. It is impossible for a legislature to fit a punishment to an individual, it must take the seriousness of a crime as its guide in determining what sentence it will impose for each crime. But parole by investigating the life of each criminal and diagnosing the factors which caused his crime, can take into account the human elements which entered into a crime. They are determining factors.

Parole also provides an incentive for those who have entered a prison. The inmates of a prison are informed on entering that their record will be used by the Parole Board when they are granted a hearing to determine whether or not they should be paroled. If a person enters a prison knowing that no matter how he behaves while there he will not be released any sooner than the full period of his sentence, he has no reason for striving to live up to the regulations of the prison. Parole is necessary to maintain discipline in a prison.

Has it been a success? When it first began there were many glowing reports about parole which were apparently the product of wishes rather than facts. The recent converts to the theory of parole estimated that from 90 to 100 per cent of the prisoners placed on parole did not return to crime. Soon the newspapers began to become skeptical of these figures and made it a point to find out whether or not a criminal who had participated in a crime that was in the news had ever been placed on parole. If he was, this fact was played up to such an extent that parole became very unpopular. In the Weyerhaeuser kidnaping case the criminal was a parolee and this fact was emphasized so much that the abolition of parole was sought. The press instead of seeking better parole methods and striving to improve upon the known faults of parole wished to do away with it with

one stroke of the pen. Such an attitude is as bad if not worse than the glowing reports of those who have an interest in parole.

Stanford Bates, Director of the United States Bureau of Prisons, has stated that a large percentage of those released on parole succeed in living a life free from further crime, and he says that in some places parole has been 90 per cent successful. Such a high percentage of success is, if true, remarkable, for it is not child's play to reform a person who has been sent to prison. Hospitals for the cure of serious diseases have not, nor could they be expected to have, such a large percentage of successful cases.

On the other hand are the remarkable studies made by Sheldon Glueck of "Five-Hundred Criminal Careers" and "Five-Hundred Delinquent Women." In these two volumes are to be found the factual biographies of 500 men who had been released from the Massachusetts Reformatory and 500 women who had been released from the Massachusetts Reformatory for Women. The lives of these people were investigated five or more years after they left these reformatories so that they would have ample time to return to crime if they were so disposed. It was found that 80 per cent of the men and 85 per cent of the women were not reformed by their stay in the reformatory or by their period on parole. However, this damaging evidence did not shake the faith of Sheldon Glueck in parole for he also found that though these criminals were released on what was called "parole" few of the essentials of parole were practiced. In most of these cases the prisoner was released from the reformatory without being properly investigated, without being diagnosed, and without being supervised and helped after release. Merely to release a person from prison prior to the maximum time of his sentence is not parole. There is no need of parole officers or parole boards if that is all that parole is to consist of. Parole should not be criticized when it has not been tried. In most jurisdictions prisoners are released prematurely and nothing is done to eradicate the cause of their crime, and when they return to crime, which would be expected, a howl is raised about parole.

At the Attorney Generals' of the United States conference on crime the usage of parole was recommended provided the following conditions were observed as a minimum:

(1) The minimum and maximum of indeterminate sentences should be compatible with adequate punishment, rehabilitation, and public welfare and protection.

(2) Paroles should be granted only by a full-time salaried board of duly qualified persons.

(3) Full information should be available and sought for the use of the Board as to the prisoners' records, habits, environment, family and prospects.

(4) The names of all persons endorsing a prisoner for parole should be made public on request of the press or any responsible person or organization.

(5) No parole should be granted except where adequate employment and rigid supervision are provided.

(6) Adequate appropriations must be provided for obtaining requisite data and furnishing necessary supervision.

(7) One parole officer should not be expected to supervise more than a number to whom he can give adequate attention.

(8) No political or other improper influence should be tolerated.

(9) Machinery should be provided for the prompt revocation of any parole when continuance at liberty is not in the public interest.

It ought to be axiomatic that mentally defective people should not be placed in prisons with others who are not so handicapped, yet almost every prison has its group of people who have slipped past the courts without their mental condition being observed. "For instance," reports the warden of the Massachusetts Reformatory for Women, "the Reformatory for Women, with which I have been familiar for twenty years, has carried during that period an average case load of 25 per cent feeble-minded women of the gentle type who are breeders, with 5 per cent incorrigible feeble-minded, and with 3 per cent disturbed psychopathic women. We believe very little good, if any, has been done for these women by their confinement here, and much harm has come to the community on their return. We further believe that their presence here has impeded work for the more nearly normal inmates."

At Sing Sing the mental condition of 608 consecutive criminals who were admitted to this prison was observed by Dr. Bernard Glueck. He found that 21.8 per cent were

feeble-minded. At the Massachusetts State Prison 22 per cent were feeble-minded. At the Indiana State Prison 23 per cent were mentally defective. And at the Auburn State Prison 52 per cent of the inmates who entered between 1921 and 1926 were found to be feeble-minded. Of late years the percentage of feeble-minded people who have been sent to prison has been lessened by the growth of clinics that are attached to criminal courts. But the practice of examining the mental condition of an offender in order to determine whether or not he should be sent to an asylum or a prison has not as yet become the usual practice.

The law has never been able to determine whether people whose minds are defective yet are not clearly insane should be held responsible for their crimes. The legal test of insanity is most unsatisfactory. However, it should be possible to confine those who are feeble-minded to asylums without attempting to say whether or not they are responsible. Feeble-minded criminals should not be turned loose, nor should they be sent to prisons with those of sound mind.

It is ridiculous to criticize parole when it fails to reform a person who is mentally deficient. These people do not belong on parole, yet they are being released from prisons on parole every day. It is difficult enough for a parole officer to handle and reform a criminal of sound mind without asking him to perform the task of reforming a mentally defective offender.

It is next to impossible for parole to reform a prisoner for whom it cannot obtain a job. As the Attorney Generals' conference realized, a job should be procured for a prisoner before he can be said to have been released on parole. Many offenders have resorted to crime because they could not obtain a livelihood in any other way, and to release these men without being certain that they will be able to support themselves and their dependents by a legitimate means is the height of folly, for they will return to crime rather than starve.

A big obstacle in the path of parole is the community attitude toward the ex-convict, which was illustrated when Alabama Pitts was released from Sing Sing. It required tons of publicity before the rulers of organized baseball were willing to make an exception of this parole and permit him to work for the Albany ball club. But what about the other thousands of parolees who do not have crusading newspapers

at their backs? Is it not a fact that the ex-convict can, in most cases, only procure a job by lying about his past record? And lately with the spread of fingerprinting this method is being closed to him. Even the Civil Service will not have a parolee. The government by creating a parole board and employing parole officers approves of it with one hand while disapproving of it with another hand by refusing to employ parolees.

It is certain that criminals do not act like children and violate the law without any reason. It is the purpose of parole to find out why a parolee became a criminal and attempt to remove this cause. To date there have been very few real attempts to remove the underlying cause which led a criminal into crime. Parole has not been tried. Consequently it cannot be said that parole is wrong. It is possible that parole may be wrong—perhaps criminals cannot be reformed by it. But the only method of finding out whether or not parole is wrong is to test it.

Is It Parole?

RAY L. HUFF

Secretary, American Parole Association

Reprinted from the Catholic Charities Review in the Issue of May, 1936.

FREQUENTLY we hear from responsible persons that the abuse of pardon and parole aggravates crime. We are told that politics riddle the law enforcing agencies of the country and as a result crime is rampant. We hear from students of the situation that prisons, reformatories, clinics, probation and other correctional services are failures—"many persons once convicted of crime return to crime." We must assume that these charges are made in good faith, and give them careful consideration. From the chair of a student who seeks only the truth, let us ask, just what is the character of these charges against parole, or prisons, or the correctional services collectively? What, for example, do we expect the prison or parole to do. Has society charged these services with the task of reforming persons sent to them? Is it reasonable to expect that a person who is sent to prison will emerge with the attitudes and habits and opportunities essential for a law-abiding future?

If it is correct to state that the prisons have failed, that many prisoners once freed, return to crime—then we certainly imply that society—layman, church, school, home, police, *et al.*—do expect prisons and parole to accomplish reformation. On this premise, another premise rests, namely, if we expect prisons and parole to accomplish reformation, those people who control the situation, *i. e.*, the voting and directing public, must make concerted efforts to provide prisons and parole systems, under which reformation will be possible. The following picture of the services which operate to effect this reform appears to be unchallenged.

An offender is arrested by an officer whom he does not know, is retained in jail by an officer whom he does not know, is tried before a judge and jury whom he does not know, is sent to prison under officials whom he does not know and who do not know him. There are exceptions. When the offender is arrested and sent to jail, it is his first step on the road to reformation. With very few exceptions, the jail is a malodorous, vermin-ridden place where convicted, charged, witnesses—young and old—are held together behind bars. Perhaps there is a prisoner holding the keys. He is given food which is rarely palatable, prepared with antiquated equipment under poor supervision. In spite of the fact that this is the first step toward reform, the ordinary jail is an excellent example of a hate and crime breeding institution where inmates loll in idleness all day, any efforts at reformation being made by the prisoner himself.

After a time spent in jail, the offender appears before the court. A prosecutor represents the State. It is not uncommon for the prosecutor to consider it his "job" to convict the offender. The attorney for the defense is expected to free him. "Batting" averages are developed and the criminal court room is frequently filled by those who watch the game. The judge in a second becomes the referee. The prisoner is the "spectacle." Bets may be made on the outcome of cases. As a student it is not for me to judge the legal necessity of this situation. As a matter of fact, among lay persons generally, the court is held in high esteem and we impute none but the highest motives to those who serve the public in this arduous task. But does a court room spectacle of this kind help or hinder a process of reformation?

What happens after sentence is imposed? Is the offender

given a certain time in which to repent, to rebuild himself, to take advantage of the services the State offers him—or does the court publicly denounce the offender and crash the weight of public opinion in condemnation upon him? Does the invective of the court express the hope for repentance or does it express the vengeance of the people? Does it help to accomplish a purpose—"Go, and sin no more," or does it separate the offender from all good associations and wash its hands of consequences? When it is evident that an offender is a "branch plucked from the burning," is he placed on probation? If so placed, is he given help in finding persons of good repute with whom to associate? Is it apparent from the record that the responsible public exacts high qualifications for probation officers? It is all too commonly known that a probationary period is a series of written dos and don'ts given to the probationer in a brief hour in an office, scores of people passing through meanwhile. How many communities show enough interest in probation as a means of reformation to insist on adequate, trained personnel for this important task?

If the offender gets a prison sentence, what help toward reformation is he given? The ordinary prison is a building erected scores of years ago or patterned after an ancient model. Prisoners are held by bars and walls, and guns and gas, and great pride is taken in a low record of escapes. With exceptions, the personnel has little training or experience in understanding human beings. The pay offered is so low that the job does not appeal to the family man. The associations, location, and the like, offer little attraction to the trained young man. In some places wholesale turnovers of personnel follow political changes. There is little security to compensate for the low wage and little assurance that those holding the jobs will be accepted by the public in whose interests such institutions exist.

The record of the prisoner's day reads something like this: rise at 6 o'clock; eat; walk in the yard; go to the cell; march to eat; walk or loll in the yard; go to the cell; march to eat; go to the cell—day after day for the average time of two years. Does reformation come through this procedure? What of religious life, education, physical care? What of constructive service to family and associates with whom future life will be spent? What of temptations to later crime?

There is little reason to believe that conditions in most prisons today are any better than those reported in the Wickersham Report. As students, we do not say that absence of work and numerous aids to self-respect and social well-being are necessary for prison control or placating public demands, but if this service is to reform, it is pertinent to ask, how can it be expected to reform when public apathy is such that the means necessary for reformation are not placed in the hands of public servants. One day—on an average after two years—the prisoner is released. Is he permitted to go where he will and do as he chooses? Does he go to a strange place? Does he find his family in worse condition than when he committed his crime? Have they been aided by criminals or reputable people in his absence? Unless there has been an adequate parole service operating from the time of sentence—who knows? Unless there has been such a service the “accidental” offender will probably return in shame, the habitual offender in glory to their fellow men. Yet how rarely does the public support a parole service by exacting qualified personnel, adequate in numbers? Questions multiply but we make little headway!

As students, however, we do observe certain facts which are pertinent. We observe that less than one per cent of persons arrested for any reason, who are fingerprinted are “on parole”—whether real parole or one of its many makeshifts. Because of its importance to the fundamental question, we insert data from the official publication of the Bureau of Identification, U. S. Department of Justice, which shows the percentage of reported crimes cleared by arrest.

The only reliable data on the general arrests is found in *Uniform Crime Reports*. From the data for 1934, from localities representing about 30,000,000 people, it is reported that out of 100 crimes, reported arrests were made in 82.2 per cent of the cases of manslaughter by negligence, 81.8 per cent of the cases of rape, 78.9 per cent of the cases of murder, 72.8 per cent of the cases aggregated assault. This group represents about 5 per cent of the serious crimes reported.

Making up about 95 per cent of the serious crimes reported, arrests were reported in: 31.5 per cent of the robberies, 26.8 per cent of the burglaries, 24.7 per cent of the larcencies, 13.9 per cent of the auto thefts.

From *Uniform Crime Report*, 1936, First Quarter, 1935, referring to 90,504 arrests cleared by fingerprints: 65 per cent had no previous record, 35 per cent had fingerprint records, 23.7 per cent had a previous conviction (of these $2\frac{1}{2}$ per cent were on parole), one-half of one per cent were on parole.

With this table before us—does it not seem perfectly clear that those who heap invectives against prisons and parole are neglecting the obvious point—that the public in general is not demanding that the law be enforced? Examine the traffic and gambling arrests, and those for the larceny crimes. Is it conceivable that an interested public would permit such a record to exist? What have parole or prisons to do with an arrest when less than 1 per cent of those arrested are identifiable with parole?

We must revive interest in an ancient truism—the written code cannot survive without the moral code. Before we become parties to an attack on the correctional system let us examine what precedes and follows the work of that system. Let us look to the effectiveness of the moral code in the public's support of its police, courts, probation, prisons and parole.

It is sheer folly and it is dishonest to expect that those whom persons of high ideals and training in the church, the school and the home have failed to retain in lawful walks of life can be dragged through a foul-smelling jail, laid to rot behind bars, ministered to by persons who are on the job by chance, given little personal attention or inspiration, and emerge strengthened in mind and body and spirit.

It is not folly to challenge the public with the charge—you are not interested in preventing crime or in reforming criminals! The evidence—the few arrests for reported crimes. Do the police rail against parole because they catch so few criminals? Why rail at the one per cent—who are the ninety and nine who are arrested and are not serving sentence? Why, over the years (Bureau of the Census) are only 40-50 per cent of prisoners recidivists?

It is insufficient for a prisoner to reform. The community situation which permitted him to become criminal must reform to prevent his return to crime and to prevent others from becoming criminals. The strength and health of a community is in its moral code.

Salient Dates in Catholic Education in U. S.

As issued by the N. C. W. C. News Service.

1634. The colony sent out by Lord Baltimore landed on St. Clement's Island in the lower Potomac and soon a permanent settlement was founded at St. Mary's, 1634. Two Jesuit Fathers and a lay Brother accompanied the expedition. At their head was Father Andrew White. "The beginnings of Catholic educational work in the English colonies dates back to the arrival of the Maryland colony. Tracing things to their commencement and their causes, we must attribute to the Jesuits more than to any other influence, the establishment of the Catholic school system as it exists today."—Rev. J. A. Burns, C.S.C., in "The Principles, Origin and Establishment of the Catholic School System in the United States."

1727. Ursuline Academy, New Orleans. First Catholic girls' academy established in United States.

1789. Georgetown University founded. Oldest Catholic college in the United States.

1791. St. Mary's Seminary, Baltimore, Md. First Catholic seminary established in the United States.

1799. Georgetown Visitation Convent opened. Oldest girls' boarding school in the United States.

1884. The Third Plenary Council of Baltimore decreed that schools must be established near all churches, unless grave difficulties prevented it.

1889. Pope Leo XIII approved the Constitution of the Catholic University of America and granted it full power to confer degrees.

1890. First Catholic central high school in the United States opened in Philadelphia.

1904. The National Catholic Education Association was organized.

1919. The Education Department of the National Catholic Welfare Conference organized together with other constituent units of the N. C. W. C.

1925. United States Supreme Court declared Oregon School Law unconstitutional.

1930. Statutes of Louisiana, providing for the purchase of school-books to be supplied to all school children of the State free of cost, held valid by United States Supreme Court. Three States have passed such legislation to date.

1933. Indiana and Illinois enacted legislation making free bus transportation available to pupils of parochial schools as well as to pupils of tax-supported schools where the former live along the route of the tax-supported school bus.

1936. New York enacted legislation providing that whenever conveyance of pupils to schools shall be provided for by a vote of the inhabitants, "the school district and the school trustees shall provide, if need be, one or more routes so that all children of school age in said district shall equally be afforded transportation facilities."

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